[Banana1 Village]

When the water boils, the woman of the house puts a handful of maté leaves into a special maté calabash and pours the boiling water over the leaves. Every one, starting with the father, then sucks maté through a tube, the calabash being passed from hand to hand until all have had enough. The tube may be of cane or if the family has enough money it may even be of metal. A decorated silver tube is a luxury which few Terena can afford. After drinking maté the people eat whatever is left over from the last evening's meal, such as boiled sweetpotatoes, meat mixed with manioc meal, or whatever fruit may be available.

After breakfast the men take their tools and go to work, either to their fields or to their carpentry or building. Unless field work is urgent the women and children remain at home, the women preparing manioc meal, sewing, washing clothes, and preparing the noonday meal. Right after breakfast the women go to the wells in the village to draw water. They fill their water pots and carry them to their houses on their heads. Often many women meet at a well, each taking her turn at drawing water with a metal bucket attached to a rope. In the meantime, the other women are engaged in conversation, usually amid peals of laughter.

When the sun reaches the zenith, the men return to their houses where the women have prepared a meal of beans, manioc, and dried meat. Each one fills his dish from the cooking pots and sits apart to eat, sometimes sitting on a low stool but usually squatting on the ground. Mothers provide the food for the younger children. Maté is drunk after the meal. Eating is a private act, while drinking maté from a common calabash brings everyone together. The Terena consider maté drinking an important social activity. After eating, both men and women lie in hammocks to rest. Around 2 or 3 o'clock they arise to return to work. In order to prevent the siesta from becoming too long the Post manager rings a bell sometime between 2 and 3 o'clock.

Near sunset the men return home, rest awhile, drink maté, wash themselves, and put on clean clothing. The wives then call the men for the evening meal, which usually consists of beans, rice, manioc, and perhaps some kind of meat. Sometimes the people eat "rapadura" or perhaps sirup with manioc meal before drinking more maté.

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After resting, the men saunter around the village visiting their relatives and friends and discussing their crops and activities of the day. The women remain at home but men gather in small groups in front of the houses and are served maté by the women. Conversation goes on for some time after darkness falls. By 9 o'clock the visitors return to their respective houses and retire for the night. In hot weather people sleep naked, covered only by a thin cotton cover. In cold weather the men sleep in their shorts. If the mosquitoes are bad, thin cotton cloth serves as a makeshift mosquito net. No proper mosquito nets are used by the Terena.

During the rainy season when the crops are growing the men often remain at home repairing their houses or assisting one another in building new ones, repairing saddles, making handles for axes and hoes, and weaving fans, baskets, and mats. During this period the women spin cotton yarn, weave hammocks, make pottery, and sew clothes for themselves and their families. As everywhere in the world, the women have such constant duties as cleaning the house, cooking, washing, and taking care of the children. The older children, when not at school, are with their parents assisting them in everyday activities, little by little learning the common duties and techniques of adult life.

SOCIAL ORGANIZATION

MOIETIES

Terena informants relate that when they were in the Chaco they lived in villages and were divided into endogamous moieties. One moiety was called the *sukirikionó* or gentle people ("mansa" in Portuguese), and the other the *shumonó* or wild people ("brava" in Portuguese). Although these moieties were primarily ceremonial units, they exercised some social control over their members by regulating marriage and acting in council to settle matters concerning group decisions.

Each moiety had a chief (*unati ashé*). Any village of any size, therefore, had two moiety chiefs. The symbols of moiety chieftainship consisted of a small calabash (*kali ita'aka*), a trumpet made from a cow's horn, and a loincloth somewhat shorter than that worn by nonchiefs. There was no head chief for either moiety nor for the Terena people as a whole. Each chief was the ceremonial